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Human Vivisection

A STATEMENT AND AN INQUIRY

THIRD EDITION, REVISED.

*"Is Scientific murder a pardonable crime?
That is the question."*—RENE BACHE.

*"To whomsoever in the cause of Science,
the agony of a dying rabbit is of no
consequence, it is likely that the old or
worthless man will soon be a thing which
in the cause of learning may well be
sacrificed."*—JUDGE A. N. WATERMAN.

*"No experiments on animals are absolutely
satisfactory unless confirmed upon man
himself."*—PROF. HORATIO C. WOOD, M.D.

PRINTED FOR
THE AMERICAN HUMANE ASSOCIATION

1900.

TO THE READER.

This pamphlet has been printed for circulation among the more intelligent and thoughtful classes of society, and it is not intended for indiscriminate distribution. The price of single copies is ten cents, postpaid. In larger quantities, to approved addresses, furnished by friends interested in Humane work, the pamphlet will be forwarded at a special reduction, to be ascertained upon application.

Copies will be sent *free* to persons of recognized position and influence anywhere in this country, and their addresses are solicited.

The opinion of every reader regarding the justifiability of experiments such as those here reported is especially desired. This is not a mere formal invitation, but an appeal made to each person to whom this pamphlet shall come. The facts are indisputable. In certain quarters, disapproval of these revelations has been expressed solely because of the distrust such disclosures must cause. But while the ASSOCIATION welcomes all suggestive and friendly criticism of its methods,—more than anything else *it desires to evoke condemnation of the atrocities which have made such disclosures its duty.* May it not have yours?

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Who loves not Knowledge? Who shall rail
Against her beauty? May she mix
With men and prosper! Who shall fix
Her pillars? Let her work prevail.

But on her forehead sits a fire :
She sets her forward countenance
And leaps into the future chance,
Submitting all things to desire.

Half-grown as yet, a child, and vain,
She cannot fight the fear of death.
What is she, cut from Love and Faith
But some wild Pallas from the brain

Of demons, fiery-hot to burst
All barriers in her onward race
For power? Let her know her place, —
She is the second, not the first.

A higher hand must make her mild
If all be not in vain.—

TENNYSON.

THE AMERICAN HUMANE ASSOCIATION

JOHN C. MORTALL, *President*.
FRANCIS H. ROWLEY, *Secretary*.
E. C. PARMELEE, *Treasurer*.

SOCIETIES OF THE UNITED STATES,
ORGANIZED FOR THE PREVENTION OF
CRUELTY TO ANIMALS AND CHILDREN.

DEAR SIR:—

A document recently issued by the United States Government (Senate Document, No. 78) contains matter of such great importance, that it has been decided to reprint that portion which treats of HUMAN VIVISECTION, and to place a copy in the hands of those who contribute to the formation and guidance of public opinion in the United States.

The phrase HUMAN VIVISECTION must not be taken as having any reference to the experimental use by physicians of new methods or new remedies, with a view to the benefit of the patient. To such tests, in the vast majority of instances, there can be no objection. But HUMAN VIVISECTION is something entirely different. It has been defined as "*the practice of subjecting human beings, men, women and children, who are patients in hospitals or asylums, to experiments involving pain, mutilation, disease or death, for no object connected with their individual benefit, but entirely for scientific purposes.*"

Accepting this definition of the phrase, what is your opinion of such experiments as those detailed in the following pages? In each case, the authority is given. The italics are ours.

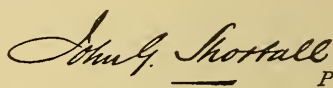
Would you say,—as many do regarding animal vivisection,—that "morality has nothing to do with a scientific method?" If so, would you think that the personal judgment of any scientific man should alone determine *what persons, and how many*, he may secretly devote to disease,

mutilation or death, in the prosecution of his researches? Do you consider that experiments, such as are here given, should be absolutely without supervision or control?

Or, would you, on the contrary, agree with the AMERICAN HUMANE ASSOCIATION, that the practice of HUMAN VIVISECTION is so absolutely opposed to the spirit of natural and revealed religion, to Justice and Humanity, that it should be entirely prohibited and made a crime?

Some expression of your opinion regarding the experiments here related, and upon the subject generally,—to the publication of which you would have no objection,—is hereby solicited.

Respectfully,


President.


Secretary.

Please address reply to
Francis H. Rowley, D.D., Secretary,
163 Winter Street,
FALL RIVER, MASS.

HUMAN VIVISECTION.

On January 27, 1899, there appeared among the cable dispatches from Europe, two items that sent a thrill of horror and amazement throughout the civilized world. They tell the story of what is being done to-day in the name of science, in a land where vivisection is without control or supervision, and where new-born children are "cheaper" than dogs and cats:

MURDERED IN THE NAME OF SCIENCE—REVELATIONS CONCERNING PRACTICES OF PHYSICIANS IN VIENNA.

LONDON, January 26.—The Vienna correspondent of the Morning Leader says: "It has been discovered that the physicians in the free hospitals of Vienna systematically experiment upon their patients, *especially new-born children, women who are enceinte, and persons who are dying*. In one case the doctor injected the bacilli of an infectious disease from a decomposing corpse into thirty-five women and three new-born children. In another case a youth, who was on the high road to recovery, was inoculated, and he died within twenty-four hours. Many dying patients have been tortured by poisonous germs, and many men have been inoculated with contagious diseases. One doctor, who had received *an unlimited number of healthy children from a foundling hospital for experimental purposes*, excused himself on the ground that *they were cheaper than animals*."

VIVISECTION WORK IN AUSTRIAN HOSPITALS—PRACTICE IN CHARITY WARDS—SERIOUS CHARGES BROUGHT BY THE DEUTSCHE VOLKSBLATT—OPERATIONS FOR EXPERIMENTAL PURPOSES.

VIENNA, January 25.—The Deutsche Volksblatt makes some startling charges against hospitals here. It alleges that vivisection is practiced in the charity hospitals, and declares that many patients have undergone needless operations, which were made solely as experiments. Eighty cases are cited of children being inoculated with disease germs, and it is alleged the same thing was done in maternity cases, *so that infants were born suffering from loathsome diseases*. The victims number into the hundreds. The Volksblatt demands the suppression of these outrages.

No one can read the account of these horrible crimes without questioning whether such scientific atrocities may not be possible in America. If the vivisection of animals, carried to any extreme desired, has produced the murder of children in

Vienna, may it not have precisely the same outcome in this country, where it is equally without restraint? Are there physicians connected with the hospitals of our great cities who would dare to perform experiments upon the sick and suffering committed to their care—experiments made without any idea of helpfulness or benefit to the patient, but solely for scientific ends? Would not the publication of such awful experiments in any medical journal in America, awaken in the Medical profession such a chorus of universal condemnation as would cover the perpetrators with everlasting obloquy? Or, on the contrary, is there no danger of such condemnation?

It is well that we can answer these questions by a statement of facts. Human vivisection is only the natural and inevitable outcome of the claim that science has nothing to do with morality; that the discovery of a new fact is the highest object of man's existence; that "the aim of science is the advancement of human knowledge at any sacrifice of human life," and that no restriction, regulation, or supervision of any kind should be placed by the law upon the work of the vivisector.

Let us see where these principles lead.

I. Vivisection-Experiments Upon the Insane.

In the "BULLETIN OF THE JOHNS HOPKINS HOSPITAL" for July, 1897, appears an article entitled "Poisoning with preparations of the Thyroid Gland," by Henry J. Berkley, M.D., of the Johns Hopkins University. Recognizing the fact that the extract of the thyroid gland, when administered to human beings, produces poisonous symptoms, and that "when this administration is pushed even to a moderate degree, *death is almost invariably the result*, either through the advent of convulsions, or extensive loss of weight *with indications of profound poisoning* of the central nervous system," he decided to make some experiments upon eight insane patients of the City Asylum,—an institution doubtless supported by public taxation of the citizens of Baltimore. There is no intimation that the administration of the poisonous substance was given for any beneficial purpose to the patients, for he took care to select patients that were probably incurable, and moreover states explicitly that:

"It was directly for the purpose of ascertaining the toxicity (or poisonous qualities) of one of the best-known varieties of the thyroid extract that *the following series of experiments* was undertaken.

The first portion of the investigation was made upon eight patients at the City Asylum, who, with one exception (No. 1), had passed or *were about to pass the limit of time in which a recovery could be confidently expected.* To these patients the thyroid tablets . . . were administered, the dosage beginning always with a single pill daily for a period of three days; then, after a certain tolerance had been established, the dosage was increased to two tablets daily, and unless the symptoms became grave the number of pills was increased to three daily, the length of continuance depending upon results.

Loss of weight always attended the administration of the tablets, as did disturbances of the circulation. . . . Irritability and a greater or less degree of mental and motor excitement were remarked in all cases, no matter how depressed or demented they had been previous to the administrations. *Two patients became frenzied, and of these one died before the excitement had subsided."*

Case II. Olivia P., æt. 27. . . . Patient was deeply demented, and *quiet for several months* before the thyroid treatment began. She lost flesh very rapidly, and on the eleventh day of the treatment showed pronounced mental and motor excitement. On the twelfth day *she passed into a state of frenzy.* The thyroid extract was now discontinued, but the excitement kept up . . . for seven weeks, at the end of which time she died."

Case III was good-tempered, but on the seventh day of the administration became irritable, and 'by the fifteenth day he was so quarrelsome that it was necessary to restrain him.' Case IV was 'quiet and not at all irritable,' but after the experiment on him his course 'was rapidly downward, and *he became absolutely demented and degraded.*' Case V apparently had been 'quiet for some months,' but after the experiment upon him began 'he became much excited.' Case VI was 'never excited,' but after three weeks' administration 'has become very irritable, restless, and difficult to control.' "

"The above experiment upon eight human subjects, points out conclusively that the administration of even the very best . . . thyroid tablets is not unattended by *danger to the health and life of the patient.*"

"*The above experiment upon eight human subjects.*" These are the words with which Dr. Berkley, of Johns Hopkins Hospital, characterizes his own investigations! It was not legitimate treatment; it was *human vivisection.*

II. Vivisection of Children in Boston.

In the BOSTON MEDICAL AND SURGICAL JOURNAL for August 6, and August 13, 1896, Dr. A. H. Wentworth,—the Senior

Assistant Physician to "The Infant's Hospital," Boston, the Out-patient Physician to "The Children's Hospital," and a lecturer in Harvard Medical School,—describes what he truly and significantly called "Some Experimental Work" upon children by way of tapping the spinal canal. These vivisections were performed some forty-five times. A brief abstract of some of this "experimental work" is as follows:

Case II. Female, aged 20 months. Punctured January 16, 1896, January 22, February 16, on day of patient's death.

Case III. Female, aged 4 months. Puncture, January 17, 1896. Patient died January 22.

Case V. Male, aged 3½ years. Puncture, February 3, 1896. Patient died February 4th.

Case VI. Male, aged 6 months. Puncture February 1. Patient died in convulsions three weeks later.

Case VII. Male, aged 7 months. "Patient entered Hospital, February 5, 1896." Punctured February 5, February 21, February 27. Died February 28th.

A medical journal, THE PHILADELPHIA POLYCLINIC of Sept. 5, 1896, characterizes these experiments as follows:

HUMAN VIVISECTION.

"Recent numbers of the Boston Medical and Surgical Journal contain a paper recording some experiments made on infants to determine whether lumbar puncture of the subarachnoid space is dangerous.

The article in question had been read, the author tells us, before two medical societies, and recounts how on more than forty occasions he tapped experimentally the spinal canal of infants whose symptoms presented no indication for such a surgical procedure.

Before the inauguration of these experiments the author had performed lumbar puncture—a proper therapeutic operation—on a case of doubtful tubercular meningitis. The child's pulse on that occasion rose to 250. 'She clutched at her hair, tossed herself about on the bed, and uttered sharp cries.' He 'was unprepared for such a result and did not know but that it would terminate fatally.' The patient, however, recovered from these alarming symptoms, and finally left the hospital perfectly well.

It then occurred to him that operative disturbance of normal pressure within the cerebro-spinal canal might be a dangerous procedure, though the effect of a diminution of the increased pressure in meningitis be harmless. He accordingly determined to test this question on human beings intrusted to his professional care. As the desired material consisted of infants from a few weeks to a few years of age, he presumably did not have to ask their consent to the experiment, and it is probable that he did not explain his desires to or obtain the consent of the mothers of the little ones.

He justifies this experimental vivisection by saying: 'The diagnostic value of puncture of the subarachnoid space is so evident that I considered myself justified in incurring some risk in order to settle the question of its danger.'

It must be remembered that there were no therapeutic indications for the operation, such as often lead us to justly and properly adopt operative treatment the positive value of which is still undetermined. These operations were purely and avowedly experimental, though it must be mentioned that the operator was not so callous but that he, according to his report, made preparations for an emergency. Fortunately for the victims, nothing occurred to alarm the experimenter. It is true that the momentary pain of the puncture caused the patients to shrink and cry out, but 'that was all.' Two of the children were subjected to this experimental pain four times within a few days.

It is difficult to portray in calm words the thoughts aroused by the perusal of this article. It is to be hoped that some true physician was present when the paper was read to show the enormity of the author's crime and the disgrace that must come to medicine if such practices are encouraged or tolerated.

The account of the action of this man—we dislike to call him a physician—is enough to justify the prejudice against hospitals which we find deeply rooted among the poor, and constantly combat as ignorant and superstitious. He does not tell us definitely whence the patients came; but they apparently were hospital inmates, whom he was supposed and professionally bound to treat with humanity—and skill.

If the needs of Science seemed to him to irresistibly demand that the normal cerebro-spinal canals should be punctured, why did he not courageously bare his own back to the aspirator needle? Then we could honor him for his fearless love of Science. *Now we despise him for his cruelty to the helpless.*"

III. Children Inoculated with a Loathsome Disease.

THE NEW YORK MEDICAL RECORD—one of the leading medical journals in the United States—in its issue of September 10, 1892, published an original article by an American physician, now resident in San Francisco, on the origin of leprosy. While acting as the physician and surgeon in charge of the Government "free dispensary" at Honolulu, the idea occurred to him of making an experiment upon children by inoculating them with a most loathsome and terrible disease. They were already suffering from one incurable disease, and the object of the experiment was to ascertain whether with another, and even worse disorder, they might not be infected.

"On Nov. 14, 1883, I inoculated with the virus of syphilis, . . . six leper girls under twelve years of age. December 14th, following,

I repeated the experiment; . . . this last time, I used fourteen points and inoculated fourteen lepers therefrom, but no result followed in any of the twenty experiments. For the suggestion of this experiment, I am indebted to my friend, Dr. E. Pontoppiddan of Copenhagen, Denmark. I am not aware that anyone else has ever attempted to inoculate a leper with syphilitic virus. *Since coming to San Francisco, I have tried on several occasions to get the opportunity, but so far without success. . . . While the twenty cases in which I inoculated syphilis on lepers are not absolutely conclusive, still it is a point worth consideration. It is to be hoped that this experiment should be tried by competent observers under more favorable circumstances.*

It is impossible to print the full details of these utterly loathsome and abominable experiments. We can not believe that such experiments were made upon little girls with their consent or with any comprehension of intent; and we are, therefore, driven to believe that this American physician, who to-day is practicing his profession among the sick and suffering of San Francisco, made these awful experiments under the guise of administering a remedy for their complaints! *And not a single medical journal in the United States which has protested against the regulation or supervision of the vivisection of animals, has uttered the faintest protest, or a single word of criticism regarding these human vivisections.*

IV. Inoculation of Human Beings with a Fatal Disease.

In the BRITISH MEDICAL JOURNAL for July 3, 1897, there appeared an account of one of the most startling cases of human vivisection which has thus far come to light. An Italian experimenter, Dr. Sanarelli, residing at Montevideo, in South America, having, as he thought, detected the specific germ that causes yellow fever, determined to experiment with it upon human beings. Where should he obtain his victims? The associate editor of the NEW ENGLAND MEDICAL MONTHLY (March, 1898) tells us that "he obtained his *material* from a lazaretto (or quarantine station) on Flores Island, and also from the hospital of St. Sebastien." We see that in the vivisection of man, the hospital patient, even in the mind of a New England editor, becomes merely "*material*."

Sanarelli himself says:

"My experiments on man reached the number of five. In two individuals I have experimented on the effects of subcutaneous injections

of the germ culture, and in the other three, that of intravenous injections. . . . The injection of the filtered culture reproduced in man typical yellow fever. The fever, the congestions, the vomiting, the hemorrhages, the fatty degeneration of the liver, the headache, the backache, the inflammation of the kidneys; the jaundice, the delirium, *the final collapse*; in fine, all that conjunction of symptoms which constitutes the basis of the diagnosis of yellow fever I have seen unrolled before my eyes, thanks to the potent influence of the yellow-fever poison made in my laboratory."

The Washington correspondent of the Boston Transcript, who would seem to be unusually well informed in matters of science, writing from that city September 24, 1897, says:

"The newest scientific sensation is the revelation of the extraordinary methods pursued by Sanarelli in his study of the germ of yellow fever. . . . It appears that he has not hesitated to inoculate healthy human beings with the most fatal of infective diseases in order to prove the verity of his microbes. This he was able to do at the quarantine station on the island of Flores, near Montevideo, because in that part of the world lives are extremely cheap where the lowest orders of the people are concerned, and no law stepped in to stay the hand of the bold experimenter. It is understood that some if not all of the persons inoculated died of the disease. . . . Unscientific persons may be disposed to criticise such experimentation upon human beings. . . . The question is merely whether any man is warranted in assuming such a responsibility? *Is scientific murder a pardonable crime?* That is the question."

That is one question. There are others. If these experiments in murder were possible in Montevideo because "no law stepped in to stay the hand of the bold experimenter," how is it with us, whose hospital patients even in Boston and Baltimore seem to be equally exposed to the lust for human vivisection? There is not a medical journal in the United States which at the time did not make some reference to the human experimentation of Sanarelli. *Was there a single one which added a word of protest or disapproval?*

These experiments were condemned. By whom? By those who are asking that the practice of animal vivisection in the District of Columbia shall be made subject to the law. At the convention of the AMERICAN HUMANE ASSOCIATION held at Nashville, Tenn., October 14, 1897, one of the speakers criticised these experiments as follows:

"What seems most pitiable to me is the helpless condition of these victims of scientific research. Whether men, women, or children, it was necessary that they should be ignorant, so that they should not be able to connect their future agonies with the man who had simply pricked them with a needle; they must be so poor and friendless that no one would care to interest the authorities in their behalf; and they must be absolutely in the experimenter's power. All these conditions seem to have been met. Apparently the victims were newly arrived emigrants from Europe, detained at a quarantine station on an island, doubtless belonging to what an American writer has distinguished as 'the lowest orders of the people'—people such as were probably your ancestors and mine when they set sail from Europe two centuries ago; the 'common people' of modern society. For some trifling ailment they submitted to inoculations. Then they became the prey of fever. Day after day the scientist doubtless visited the bedside of his victims, not as a physician to heal their disease, but only to watch their sufferings. It may be that he seemed the very angel of pity and help to these poor creatures, when in reality he was engaged, as he tells us, in watching 'the fever, the congestion, the hemorrhage, the vomit, the headache, the backaches, the inflammation of the kidneys, the jaundice, the delirium, the *final collapse*,' unrolled before his eyes, 'thanks to the potent influence of the *poison*' which he had administered. Some of us would call him a scientific murderer. Is he the type of a scientific investigator to whose memory society may one day be asked to pay its tribute of honor and respect? Is he a man whom science would delight to honor to-day?

I know that it has been suggested that 'unscientific persons may be inclined to criticise such investigations,' and that although they may be murders, yet, being done in the course of scientific investigations, they may be, after all, a 'pardonable crime.' On the contrary, it seems to me that possible utility has nothing whatever to do with our judgment of scientific assassinations like these. Granting all that could possibly be claimed for the usefulness to science of such experiments upon human beings, we have still to meet the question, not of their expediency, but of their justice. Should we, either as an association or as individuals, give our approval to human vivisections, secretly begun, and like these ending in torment and death, *because of any possible utility?* At the close of the nineteenth century have we reached a point where murder for any purpose whatever can be made a matter of ethical controversy? Is it possible that science can put a gloss upon some of the most cowardly assassinations that the imagination can conceive? Are they less than murder because the victims were no relatives of ours, but poor, ignorant, and friendless, and 'strangers in a strange land?'"

At this meeting, the AMERICAN HUMANE ASSOCIATION adopted without a dissentient voice, a resolution denouncing in the most positive manner all such trifling with the sacredness

of human life, and inviting the various scientific bodies of the United States to join with it in protest and condemnation. *That invitation has not been accepted.* Against any restriction or limitation of the right of a vivisector to subject animals to torment without giving a reason why, against any law regulating the practice of vivisection, protests have been made by the CHEMICAL SOCIETY OF WASHINGTON, by the PHILOSOPHICAL SOCIETY OF WASHINGTON, by the ENTOMOLOGICAL SOCIETY OF WASHINGTON, by the NATIONAL ACADEMY OF SCIENCES, by the AMERICAN MEDICAL ASSOCIATION, by the ASSOCIATION OF AMERICAN PHYSICIANS, and by various State societies throughout the United States; but so far as known, not a single scientific society in our country has ever made the faintest protest against the atrocious subjection of infants to mutilation, to inoculation with loathsome and sometimes fatal disease, or to any other form of human vivisection. *Is there a single one of the above-named societies which by any formal resolution has ever protested against the taking of human life for a purely scientific purpose?* The correspondent of a great journal asks, as he reports the experiments of Sanarelli, "Is scientific murder a pardonable crime?" What is the answer to this terribly significant question? We know the reply of some scientific teachers. Writing in the *New York Independent*, December 12, 1895, one of them declares that—

"A human life is nothing compared with a new fact in science. . . . The aim of science is the advancement of human knowledge at any sacrifice of human life. . . . If cats and guinea pigs can be put to any higher use than to advance science we do not know what it is. We do not know of any higher use we can put a man to."

We have by no means exhausted the record of human vivisections, even in the Western Hemisphere. Sufficient instances have been adduced to show that the practice obtains here in America; and that it is here condoned by significant silence, and by absence of all condemnation on the part of scientific bodies. But underlying the practice of human vivisection there is a danger to human society. Between those who demand that the vivisection of animals shall be without restriction or restraint and those who defend or practice human vivisection there is a common bond of sympathy and belief. Says Judge

Waterman: "To whomsoever, in the cause of science, the agony of a dying rabbit is of no consequence, it is likely that the old or worthless man will soon be a thing which in the cause of learning may well be sacrificed." We can never abolish the practice of Human Vivisection until we can compel science to recognize, even within her own sphere, the supremacy of moral obligations. That recognition may be far distant. But until it is achieved the practice of animal vivisection as carried on to-day in our institutions of learning constitutes a far greater menace to human society than even anarchy or crime.

The document issued by the United States Senate ends at this point. But the AMERICAN HUMANE ASSOCIATION, desiring to ascertain the general sentiment of the people of this country in regard to the morality of the practice of HUMAN VIVISECTION, ventures to extend the list, and to call attention to other instances of such methods of experimentation.

The Antiquity of Human Vivisection.

The practice of Human Vivisection is the bequest of Pagan pitilessness to the civilization of the Nineteenth Century.

So far as History is able to discover, its first appearance was in the great medical school of Alexandria, three centuries before Christ, at a time when that city was the central depository of all the culture of the civilized world. Here, Sir William Turner tells us, the sacred flame of learning was kept alive under the enlightened government of "princes, whose authority was equalled only by the zeal with which they patronized Science and its professors,"¹ and under whom Herophilus and Erasistratus made the first dissections of the human body.

But that eminent American physiologist, Dr. John W. Draper, ascribes the zeal of one of these princes to less creditable motives. Ptolemy Philadelphus, he tells us, toward the close of his life was haunted by an intolerable fear of death, and devoted much time to the discovery of an elixir; for this pur-

¹Encyclop. Brit., Vol. 9, p. 801.

pose there was a laboratory; and "in spite of the prejudices of the age, there was, in connection with the Medical Department, an anatomical room for the dissection,—not only of the dead, *but actually of the living, who for crimes had been condemned.*"¹ Dr. Payne, in the *Encyclopaedia Britannica*, speaking of the dissections of Herophilus, asserts that "there is no doubt that the organs were also examined *by opening the bodies of living persons.*"²

The proof of the practice goes back to ancient times. Celsus, writing about the first century of the Christian era concerning different schools of Medicine, tells us that the adherents to one system, valuing knowledge, considered "that Herophilus and Erasistratus had taken far the best method for attaining that knowledge" since they "procured criminals out of prison by royal permission, and *dissecting them alive*, contemplated while they were yet living the parts which nature had concealed. They maintain that it is by no means cruel, as most people represent it, by the torture of a few guilty to search after remedies for the whole innocent race of mankind in all ages." On the other hand, the Empiric school protested against the cruelty of those "who cut open the abdomen and præcordia of living men, and make that art which presides over the health of mankind, the instrument, not only of inflicting death, but of doing it in the most horrid manner." And this view, Celsus approves.³

The earliest of the Christian Fathers, refers to this practice of Human Vivisection. Tertullian, writing about A. D. 190-200, mentions "that Herophilus, a physician,—*or rather a butcher*,—who cut up six hundred persons in order to investigate the secrets of nature." He regarded their researches of doubtful value, since death, "especially when death is not a natural one," must make error probable.⁴

Commenting on this passage, a writer of two centuries ago, says: "Although it is only stated here that the said butcher, Herophilus, dissected living men, yet Claudius tells us that

¹History of the Conflict between Religion and Science, p. 21.

²Ency. Brit., Vol. xv, p. 801.

³Celsus. On Medicine. Trans. by T. Grieve, M.D. Preface. London, 1838.

⁴Tertullian, De Anima, Vol. II, pp. 430, 433. Tran. by Holmes.

Erasistratus, Diocles and Herophilus were all in the habit of doing the same. It is to be regretted that even in the last century, so learned and skillful an anatomist as Vesalius should have mangled a living man by anatomy, for this savours not of Christianity.”¹

In this reference to Vesalius, we touch the shadow of a mystery. A skilled anatomist, he was invited to demonstrate before the University of Padua about 1536, lecturing also before the Universities of Bologna and Pisa. We are told that an unfortunate occurrence,—an excess of zeal in opening a human body before all signs of life were extinct,—caused him to be banished and sent on a pilgrimage to Jerusalem, from which he did not live to return. But Sir William Turner admits that authorities are not agreed on all the circumstances relating to this event. What means the reference just quoted concerning the “mangling of a living man?”

Perhaps the question is answered by the recent researches of an Italian antiquary. In the Criminal Archives of Florence, Prof. Andreozzi has discovered the fact that during the reign of Cosimo de Medici,—one of the most infamous and cruel of rulers,—condemned criminals were from time to time sent to the scientists of Pisa, there to be “anatomized.” The following are some of the cases mentioned in his work,—*“Leggi Penali degli antichi Cinesi.”*

“1. December 14th, 1547.—GIULIO MANCINI SANESE was condemned for robbery and other offences. Sent to Pisa to be anatomised. ‘Ducatur Pisis, pro faciendo de eo notomia.’

“2. In the record of prisoners sent away, dated September 1st, 1551, occurs this entry:—‘Letter to the Commissioner of Castrocaro, that MADDALENA, who is imprisoned for killing her son, should be sent here, if she be likely to recover, as it pleases S. E. that she should be reserved for anatomy. Of this nothing is to be said, but *she is to be kept in hopes*. If she is not likely to recover, the executioner is to be sent for, to decapitate her.’ The end of the horrible extract is,—‘Went to Pisa, to be made an anatomy.’

“3. December 12th, 1552.—A man named ZUCCHERIA, accused of piracy, was reserved from hanging, with his comrade, and sent to Pisa, ‘per la notomia.’

“4. December 22d, 1552.—A certain ULIVO DI PAOLO was condemned by the Council of Eight to be hanged for poisoning his wife. Sentence changed—to be sent for anatomy. Was sent to Pisa on January 13th,

¹Le Prieur, “Tertullian Omnia Opera,” p. 662.

"5. November 14th, 1553.—MARGUERITA, wife of BIAJIO D'ANTINORO, condemned to be beheaded for infanticide. . . . December 20th, 'she was released from the fetters and consigned to a familiar, who took her to Pisa to the Commissario, *who gave her, as usual, to the anatomist, to make anatomy of her*; which was done accordingly' ('che la consegnò, secondo il solito, al notomista, per farne notomia come fu fatto.')

"Several other cases, from 1554 to 1570, are recorded, with equally unmistakable exactitude. Two unfortunate thieves, PAOLI DI GIOVANNI and VESTRINO D'AGNOLO, were sent together by the Council of Eight to be anatomised; the Duke having written to say 'that they wanted in Pisa a subject for anatomy.'" After the date 1570 no more cases occur in the Archives. In all, thirteen unhappy beings were delivered over for scientific research. And it seems quite certain that Vesalius and his pupil Fallopius were lecturing on Anatomy at Pisa during some of the years when these victims were being sacrificed.

Do we stand appalled at this vision of the horrors, once enacted in the name of Science? Across the gulf of centuries, do we seem to hear the screams of women beseeching mercy, the groans of dying men?

Let us be just to the Past. The human vivisection of Alexandria and of Pisa was doubtless practised upon criminals condemned for the worst of crimes. There is no record, that three centuries before Christ, the scientists of Alexandria took as "material for research," the incurable and helpless invalid, the orphaned or deserted child, the new-born infant, the young mother who had just passed through maternal pangs.

For *this* phase of Human Vivisection, we must come to the present time,—to the last quarter of the Nineteenth Century.

Inoculation with Cancer.

On June 23, 1891, before the "Academy of Medicine" in Paris, a paper on the subject of Cancer-grafting was read by Professor Cornil. Therein, he stated that a surgeon whom he did not wish to name, while operating upon a woman, took occasion, after removing a cancer of the breast, to engraft a portion of the cancer upon the other breast,—at that time perfectly healthy;—and that some months later, the graft developed into a tumor which "presented every cancerous characteristic." The experiment was repeated upon another patient with identical results.

This phase of human vivisection was first made known to the English-speaking world by the *LONDON TIMES* of June 27, 1891. Comments upon this revelation of scientific depravity everywhere appeared. The name of the surgeon guilty of these atrocities could not long be concealed; it was a Dr. Doyen of Rheims, France. The *BRITISH MEDICAL JOURNAL*, the leading medical periodical of Great Britain, in its issue of August 29, 1891, said:

"The name of M. Doyen of Rheims, was, at the time of M. Cornil's communication to the Academy of Medicine, coupled with the experiment described in it. The president of the Rheims Hospital Medical and Surgical Society has investigated the matter, and sent in his report to the Prefect of the department, who has forwarded it to the Minister of the Interior. The president ascertained from the testimony of seven eye-witnesses that M. Doyen grafted on the healthy breasts of patients a fragment of cancerous tissue removed from the opposite breast."

In the discussion that followed, it came out that Dr. Doyen was by no means the original worker in this field of scientific investigation, but had simply repeated the experiments of certain German scientists made nearly three years before! Note with what amazing indifference the report of these human vivisections is given in the *MEDICAL PRESS* of December 5, 1888, (p. 583).

"*Some important experiments have been undertaken by HAHN in regard to cancer-grafting, which are of considerable interest.* A patient of the author's, who had been attacked with recurrent carcinoma of the left breast which did not admit of surgical interference, had three small pieces of skin removed in which cancerous infiltration was well-marked. These were transplanted to the right breast. The grafts united, and two months and a half afterward, when the patient died from the extension of the disease and cachexia, a microscopical examination showed unequivocally the presence of cancerous elements in the right breast."

These experiments "of considerable interest" were reported by Dr. HAHN to the Congress of the German Society of Surgery at the session of April 25, 1889. Evidently referring to previous human vivisections of the same kind, he says:

"Assuming, that up to now, in inoculations, unsuitable stuff had been used at wrong places, about two years ago, I removed single nodules

from a patient, suffering from cancer of the breast, with disseminated nodules, and grafted these nodules on healthy parts, covering the diseased parts with healthy skin. At the parts whence the diseased cancerous skin was taken, *complete healing took place, while the young transplanted nodules continued to grow.*"

Nothing could be plainer than this. The disease was extirpated in one part, and planted anew in another. This confession does not seem to have elicited the slightest criticism from the surgical society to which it was originally made. But in July, 1891, when the cancer-grafting of Dr. Doyen had become the subject of comment throughout Europe, these earlier experiments of Dr. Hahn and of another eminent physician—Dr. von Bergmann,—who had imitated him, were brought to light. A formal charge was made against their perpetrators, by a German physician, Dr. EUGEN LEIDIG, as follows:

"My opinion is that doctors should consider themselves bound by ordinary moral and penal codes, that they have no right to cause their patients pain, nor to inoculate them with anything that induces disease without any intention of cure, just because they wish to make a scientific experiment. And now to the point:

I accuse Professor EUGEN HAHN, Directing Physician of the Friedrichshain Hospital, and Professor VON BERGMANN, Directing Physician of the Surgical Clinic of this University, of having consciously exceeded the limits of the medical profession and the power of a doctor over his patients, by inoculating cancer patients who had trusted themselves to them, with cancer particles in healthy parts of their bodies, and of having thus produced fresh cancer growths in these patients. As proof of my assertion, I add verbatim, the following reports."

The exposure of these human vivisections awakened very general comment throughout the German empire. A few periodicals were inclined to excuse the experiments on account of the eminence of the men who made them, and the reasons alleged for them. "These experiments were made for the good of suffering humanity" said one writer: words that seem to have a familiar sound in regard to the cruelties of animal vivisection. "Experiments on human beings are of very old standing" said the *Tagliche Rundschau* of Berlin; and it calls attention to those of Hebra, of Vienna, who inoculated with

the virus of a horrible disease "patients who were in the last stages of consumption." The *Vossische Zeitung*, of Berlin, affirmed that sometimes in war, "a General sends a regiment to certain death to gain the victory for the rest of the army. *Should not a doctor be allowed to act in a similar way?*" But the trend of public opinion was toward condemnation. A few quotations from public journals are of interest.—

"Humanity may easily come off the loser, unless the limits of medical authority be clearly drawn, and any encroachments thereon severely punished. Otherwise, how many little BERGMANNs and HAHNS, furnished with all the scientific arrogance of the century, might presume upon their 'scientific name,' and their 'humane' dispositions to do what they liked with the human frame? If anyone deserves the especial protection of the civilized world, it is the defenseless, incurable sufferer."
—*Vorwärts*.

"The relation between patient and physician rests on the complete personal confidence of the former that the latter will use the best and safest means to attain the desired end; and that his actions will only be intended to ease the sufferings and lengthen the life of the patient. Should the principle that 'Scientific Research can do what it likes with the bodies of patients,' be accepted, that relation would be destroyed. Among the poorer classes the idea is unfortunately already prevalent, that this principle is acted upon in public hospitals. . . . At present, people fear that doubtful or even dangerous drugs and methods of cure will be tried on them. But what will be the result if they get hold of the idea that they will be inoculated with new diseases, in order that their course may be coolly studied upon them? The fact that *both the accused doctors are Directing Physicians of large Hospitals* brings home the danger that such fears may be aroused."

—*Danziger Zeitung*, July 23, 1891.

"Such an act betrays a serious hardening of the mind, and degeneration of the medical conscience. . . . Should the practice become common, no sufferer would be safe, if the doctors thought him incurably ill. . . . It is a step off the right road, and it must be made an example of, so that patients may feel assured that those they take for benevolent physicians do not change to brutal vivisectioners who treat men as their 'beasts for research.'"

—*Schlesische Volkszeitung*, July 24, 1891.

"If experiments on living people are absolutely necessary, the doctors might be kind enough to perform them on themselves, not even on willing patients,—for it is well known how such 'willingness' is procured. We should have no objection to an addition to our penal code, by which the making of such experiments dangerous to life and health,

on patients, without their knowledge, or with their consent, procured by false representations, should be punished by imprisonment and loss of civil rights. This is a case for stringent measures, for otherwise we shall find ourselves in the hands of doctors, who, 'in the interests of Science' do not care more for the life and health of their patients than for the young dogs and rabbits on which the physiologists are in the habit of *practising their fury of research*."

—*Hamburger Nachrichten*, July, 1891.

So much for public sentiment in Germany. What is the prevalent opinion of men and women in America regarding experimentation upon patients by the implantation of cancers?

"Atrocities of Continental Physicians."

Under this title, THE MEDICAL BRIEF, for June, 1899, published an editorial article condemning in the strongest manner, various phases of human vivisection. So far as observed, this is the only expression of reprobation or censure of these experiments which has appeared in the medical press of this country. As such, it is here reprinted in full.

"More shocking revelations of the atrocities perpetrated by Continental physicians on helpless women and children are coming to light.

At the Königsberg Hospital of Midwifery, Prof. Schreiber, experimenting with Koch's new tuberculin, made injections of fifty times the maximum dose prescribed by Koch, in forty new-born children! Inoculations of various virulent bacterial cultures were also made on a large number of women at the same institution.

A German physician named Doederlein, tells, without any apparent understanding of the heinousness of the offense, how he inoculated a young woman with a poisonous virus.

Dr. Menge, Assistant Physician in the University Hospital for Women in Leipsic, made similar inoculations on a helpless woman. The same man inoculated a new-born infant with a culture of staphylococci, in the Royal University Ear Hospital.

A Dr. Schimmelsbuch inoculated two boys with the virus from a boil, and both died of a pustular disease.

Dr. Epstein, Professor of Children's Diseases, at Prague, infected five children with round worms just for the sake of experiment.

These are a few instances of every-day practices in the hospitals and clinics on the Continent. Nothing but insanity can explain or justify such practices. They are immoral and degrading in the extreme. No scientific clap-trap, no pretense of research, will reconcile Anglo-Saxons to such methods. Life and health are sacred. To English-

speaking physicians, the welfare of the meanest and lowest to whom they minister, is a trust which no considerations would tempt them to betray.

It is impossible that the American medical profession should acknowledge as leaders of modern medical thought, men capable of such atrocities. We trust that all American physicians, who go abroad for further instruction, will go to London, where they will find medical men as honorable and clean-minded as themselves, and methods free from the taint of degeneracy, which contaminates all the so-called discoveries and inventions of Continental Europe.

The mental attitude of medical men, who can coolly infect the helpless bodies of babes and women with virulent poisons, is horrible to contemplate. Such a man rivals the unspeakable Turk in his depravity, and puts an indelible stain upon the fair fame of medicine. If words can shock, and sear, and blister his mind into a consciousness of the awful nature of his crime, then it is the duty of Anglo-Saxon physicians to unceasingly speak those words."

More timely speech was never uttered. Let us hope that before long, these words will be echoed throughout the Medical press of America. But in one respect, there is a grave error. The practice of Human Vivisection *has* infected even Anglo-Saxon physicians, and found expression in the hospitals of Boston and Baltimore. Even London is not free from it, as the following cases show.

Human Vivisection in England.

On January 26, 1899, the correspondent of the *London Morning Leader* at Vienna telegraphed from that city, that he had interviewed a number of physicians regarding the revelations mentioned at the beginning of this article; and that none of them ventured to make a direct denial "that dangerous experiments had been practiced on patients." One distinguished surgeon declared that "in most hospitals, patients are made use of in the Cause of Science. . . . I think you will find this sort of thing is carried on in Berlin and Paris, *and also in London.*"

The eminent surgeon was undoubtedly right. In England, Dr. Sydney Ringer, while Physician to the University College Hospital of London, frequently tested the poisonous effects of various drugs upon patients under his care, not for their benefit in any way, but solely as the vivisector would give the drug

to a dog,—to observe the consequences. The following instances are taken from his work on "THERAPEUTICS," published in this country, by Wm. Wood & Co. of New York City.

Poisoning with Salicine. "In conjunction with Mr. Bury, I have made some investigations concerning the action of salicine on the human body, *using healthy children for our experiments*, to whom we gave doses sufficient to produce toxic (poisonous) symptoms.

"Our first set of experiments were made on a lad of ten. . . . He was admitted with belladonna poisoning, but our observations were not commenced until some days after his complete recovery." [This patient was therefore experimented on after his complete recovery, and when he should have been discharged from the hospital as cured.] Among the effects recorded during this experiment are "severe frontal headache, so severe that the lad shut his eyes and buried his head in his arm";—"became very dull and stupid, lying with his eyes closed";—"complained of tingling like pins and needles,"—and other symptoms indicating severe depression.

In Case II, the experiments were made on a lad who had recovered from pneumonia, "his temperature having become normal ten days previously." After being duly poisoned, various symptoms are recorded,—vomiting, dulness, deafness, laboured breathing, spasmodic movements, and quickened respiration and pulse. In fact, his symptoms frightened the vivisector: "we must confess we felt a little relief when the toxic (poisonous) symptoms, which became far more marked than we had expected, abated." (pp. 585, 588, 590, 591.)

If the lad had died, to what cause would his death have been ascribed in the hospital reports? In such case, would Dr. Sydney Ringer have been a murderer,—or what?

Poisoning with Gelsemium. "Gelsemium," says Dr. Ringer, "is a powerful paralyzer and respiratory poison. . . . In order to test the effects on man, I gave it to six persons on seventeen occasions, in doses sufficient to produce decidedly toxic (poisonous) effects." "To test the effect of gelsemium on the circulation, I made thirty-three series of observations on patients, *in whom we induced the full toxic (poisonous) effects.*" Among the symptoms which Dr. Ringer produced by this poison upon patients who supposed that they were receiving some remedy for their ailments, were pain, giddiness, dimness of sight, weakness in the legs and double vision. One patient described his pain "as if the crown of the head were being lifted off in two places"; "the headache and pain in the eyeballs were often severe, and were intensified on moving the eyes." "One patient, on both occasions on which I experimented on him, complained of a numb pain." (pp. 498-503.)

Poisoning with Nitrite of Sodium. "To eighteen adults, fourteen men and four women—we ordered ten grains of pure nitrite of sodium in an

ounce of water, and of these, seventeen declared they were unable to take it. One man, a burly, strong fellow, suffering only from a little rheumatism, said that after taking the first dose he felt giddy as if he "would go off insensible." His lips, face and hands turned blue, and he had to lie down an hour and a half before he dared to move. His heart fluttered, and he suffered from throbbing pains in the head. He was urged to take another dose, but *declined on the ground that he had a wife and family.* . . . The women appear to have suffered more than the men." . . . One woman "felt a trembling sensation, and suddenly fell to the floor; whilst lying there she perspired profusely, her face and head throbbled violently until she thought they would burst. . . . Another woman said she thought she would have died, after taking a dose; in less than five minutes her lips turned quite black, and throbbled for hours; she was afraid she would never get over it."

Drs. Ringer and Murrill in The Lancet, London, Nov. 3, 1883.

There is not the slightest pretense that any of these administrations of poison were made in way of medical treatment for the benefit of the patient, and Dr. Ringer constantly speaks of them as "*experiments.*"

Two questions suggest themselves.

1. One cannot carry on a series of poisonings without,—now and then,—"*unfortunate accidents.*" Perhaps all of Dr. Ringer's experiments were exceptionally fortunate, *but how do we know? If death should occur during such experiments on a hospital patient, how would it be reported to the authorities?*

2. A scientific experimenter upon Human Beings has no malice toward his victims, nor any desire to cause their death. But if death occurs, under what existing law, in England or America, can a scientific investigator be punished?

An instance of this kind occurred in France:

The Vivisection of an Orphan Boy.

A correspondent of the *Newcastle Daily Chronicle* in a letter published Sept. 21, 1888, writing from Lyons, France, stated that "much indignation is felt here by the reported intention of President Carnot to make Dr. Gailleton, physician, Commander of the Legion of Honor. The cause of the indignation is this. Some few years back, Dr. Gailleton was condemned in the Courts for his treatment of an orphan boy, belonging to one of the charitable institutions. By way of

experiment, Dr. Gailleton inoculated the boy with a certain horrible disease. . . . The boy took the disease, and died. When placed on his trial, Dr. Gailleton *defended his conduct on the ground that what he had done, he had done for the advancement of Science.*"

Would public opinion in America regard this excuse as a sufficient defense for subjecting a friendless lad to a horrible death?

Inoculation of Children with Syphilis.

There are some forms of Human Vivisection, so suggestive of demoniac conception, so horrible as a revelation of Scientific depravity, that we shudder to think them possible to beings bearing the human form. One of these is the deliberate infection of children,—of innocent girlhood,—with loathsome and incurable disease. The MEDICAL PRESS AND CIRCULAR (England) of March 29, 1899, states that a short time since

"a member of the German Parliament called attention to the fact that a certain professor had published observations from which it appeared that he had injected eight healthy persons . . . with the result of communicating syphilis to four of them. The Minister admitted the gravity of the charge, and promised an inquiry. . . . The incriminated professor is Dr. Neisser, and the observations referred to are comprised in Vol. XLIV. of the *Archiv für Dermatologie und Syphilis*. . . . With this serum he injected eight girls, five by subcutaneous and three by intravenous injection. A girl belonging to the first series . . . came to the Hospital three years later suffering from cerebral syphilis. All three girls belonging to the second group developed syphilis, one a month, another between five and six months, and the third a year after the inoculation. Of these eight girls, four developed syphilis."

Does the London journal which reports these awful experiments denounce them as a crime against every law of morality? Not at all. It simply says that "it would be difficult to acquit Dr. Neisser of a large measure of responsibility in respect of the causation of syphilis in these cases!" Could reproof be more gentle? The facts are also admitted (but without reproof), by the London LANCET of May 6, 1899, page 1261.

What is to be the judgment of the American people upon Science untouched by Morality? With Tennyson, are we not compelled to describe her as

"—some wild Pallas from the brain of demons"?

Inoculation of Mothers with the Vilest of Diseases.

Not less infamous than this sacrifice of children to Moloch, is the deliberate empoisonment in the name of Science of young mothers who have just passed through the pangs of maternity. An English physician, Dr. R. E. Dudgeon, in the *ABOLITIONIST* of April 15, 1899, tells us,—giving as his authorities certain medical journals,—that

“Professor E. Finger, of Vienna (*Allg. Wiener med. Zeitg.*, Nos. 50 and 51), inoculated three healthy women, recently confined, with an infectious disease of a loathsome and shameful character. The first case was inoculated eight days after childbirth. The second case was inoculated five days after childbirth. The third case was inoculated ten days after confinement. These three unsuspecting women all took the disease in its characteristic virulence. They were all transferred to the department of the hospital devoted to this foul disease, as they were suffering from this disease artificially produced by an unscrupulous doctor. The first victim was kept there twelve weeks, the second four weeks, and the third five weeks. We can imagine the feelings of these poor and probably respectable women compelled, for no fault of their own, to herd with diseased women of infamous life.”

Experiments on Pauper Women and New-born Babies.

In the *DEUTSCHE MEDICINISCHE WOCHENSCHRIFT* (The German Medical Weekly) of 1894, Nos. 46 to 48, Dr. K. Menge, of the University Hospital for Women in Leipsic, gives a report of a large number of experiments made by inoculating his patients with morbid material. He says:

“The bacteria I used in my eighty experiments on thirty-five different patients of the ‘Royal Institute’ were taken either from diseased mammary glands; from the discharges of recently confined women, suffering from Puerperal Fever, or from cultivations I had made *from the pus in the abdominal cavity of a person who had died of peritonitis*. All the bacteria planted were capable of taking root and flourishing.”

Referring to the theories and methods of another physician, the experimenter adds: “My experiments on new-born babies (girls) disproved the correctness of the professor’s deductions. *Unfortunately, I could get only three babies to experiment on. These, I took immediately after birth. They were not bathed, but at once wrapped up in sterile linens, and carried to my laboratory. I inoculated these subjects with very considerable quantities of staphylococci,*” (disease-producing germs).

Dr. Kroenig, assistant at the Leipsic University Clinic, reported that he had made similar experiments on *eighty-two pauper women who were awaiting confinement* at the “Royal Institute” above mentioned. His object was to observe the surest way of breeding purulent bacteria.

What is the opinion of American fathers and mothers upon such scientific use of new-born infants, thus removed from their mother to the laboratory of the vivisector, and there inoculated with loathsome diseases?

Inoculation with Tuberculin and Germs of Consumption.

In the same periodical of February 19th, 1891, we read that Professor Schreiber, of Königsberg, wishing to try the effects of tuberculin injections on new-born children, was allowed by the director of the Midwifery Hospital of Königsberg to operate on 40 infants. He began with one decimilligram and continued to inject the tuberculin in ever-increasing quantities, until he at last injected as much as 5 centigrams, *about 50 times as much as Koch said was the maximum dose for children of 3 to 5 years old.* Schreiber says he had the "kind permission" of the chief of the Hospital, Professor Dohrn, to make his experiments on these infants.

Desiring to observe the effects of tuberculin injections on a child of a tuberculous family, Schreiber persuaded a labouring man to allow his little son, whose mother was suffering from pulmonary consumption, to be operated on. He says:

"I am sorry to say that it is very difficult to obtain subjects for such experiments. There are, of course, plenty of healthy children in consumptive families, but the parents are not always willing to give them up. Finally, I got a little boy for the purpose. The treatment to which I subjected him was to be a sort of punishment for some slight bit of naughtiness of which he had been guilty at home. I had been entreating the parents to let me have the boy for some time, but the father relented only when the child deserved punishment. He said to him: 'Now you shall be inoculated. My patient was *very susceptible to the poison.* After I had given him an injection of one milligramme, *the most intense fever seized him.* It lasted three or four days; one of the glands of the jaw swelled up enormously. *I cannot yet say whether the boy will be consumptive in consequence of my treatment.*"

Children Cheaper than Calves for Vivisection.

In a lecture before the MEDICAL SOCIETY OF STOCKHOLM, May 12, 1891, Dr. Jansen of the Charity Hospital of that city reported certain experiments he had made.

"When I began my experiments with smallpox pus, I should, perhaps, have chosen animals for the purpose. But the most fit subjects, calves, were obtainable only at considerable cost. There was, besides, the cost of their keep, so *I concluded to make my experiments upon the children of the Foundlings' Home*, and obtained kind permission to do so from the head physician, Professor Medin.

"I selected fourteen children, who were inoculated day after day. Afterward I discontinued them, and used calves. . . . I did not continue my experiments on calves long, once because I despaired of gaining my ends within a limited period, and again *because the calves were so expensive*. I intend, however, *to go back to my experiments in the Foundling Asylum at some future time.*"

Proposed Vivisection of Criminals.

At a meeting of the TRI-STATE MEDICAL ASSOCIATION, held at Peoria, Ill., Oct. 3, 1893, Dr. John S. Pyle, a graduate of Bellevue Medical College in 1886, read a paper entitled "A Plea for the appropriation of Criminals, condemned to capital punishment, to the Experimental Physiologist." It is the proposal of an educated physician and surgeon to imitate here in America, the practice of Herophilus in Alexandria, two thousand years ago.

Dr. Pyle suggests that for the purpose of these human vivisections,

"a building should be especially erected, and every form of mechanical appliance provided for prosecution of psychical inquiry and studies of the general nervous system. A body of expert Physiologists, . . . should be appointed to carry out the commands of the State. Every person interested in Scientific studies or physiological and psychical inquiry should be admitted to executions."—(p. 8.)

At the same time, Dr. Pyle would not admit any who are unable to comprehend "the work done," for it is evident that otherwise, some might obtain admission to the spectacle who would view it with some emotion, possibly of abhorrence,—perhaps of pity; and for judgments thus arising, he has only contempt. But a new Era, he tells us, is about to dawn when emotion will be relegated to its proper place. Regarding the vivisection of criminals, he says:

"It was anticipated in the beginning that a large majority of people would enter a protest, on account of their environment and culture

having produced a condition of mind unfavorable for impartial judgment. . . . At this particular period the signs of the times betoken the inauguration of a *new era of Intellectual culture*. We are upon its very threshold. *The way is blocked with strong nervous predispositions, acquired through improper direction in the Past; and it must be opened up. The Emotional element will have to be eradicated, and Reason allowed to assert itself.* . . . For our safe guidance, *the Understanding only can be consulted*. That a modified form of Stoicism would spring up through the instrumentality of a higher plane of psychological knowledge will be without hesitation conceded." . . . (pp. 5-7.)

It is impossible to deny that Stoicism and Human Vivisection must go together.

The views thus advocated, apparently have not been abandoned. In a periodical published by D. Appleton & Co.—the NEW YORK MEDICAL JOURNAL for June 10, 1899, Dr. Pyle suggests an experimental operation upon a human being in order to prove the possibility of the excision of the lung as a cure of consumption! He says:—

"From experiments which I have made on animals, I am satisfied that excision of diseased lung is not only a possibility, but comparatively easy of accomplishment. I commenced my studies on the subject in the fall of 1894, and continued them through the winter of 1894 and 1895. Dogs were used for experimental work. My observations at the time were interrupted, and *I am sorry that I have been unable thus far, to put the knowledge gained into execution on the human subject. However, I hope to do this before a great while.* . . . Here would be a case where *a trial operation upon a capital criminal would be of incalculable benefit.* Could we obtain such practical information, it would immediately put us in possession of knowledge that could be turned to good account. However, we hope that a favorable opportunity will present itself, *and we shall soon be able to verify our views.*" (p. 818.)

There is something very significant in this confidence that "before a great while" there will be an opportunity to make that experiment on man which has hitherto been made on dogs, and to "put the knowledge gained into execution on the human subject." There is no probability that the State of Ohio will furnish a condemned criminal for this purpose. Upon whom then, will such an experiment be made?

Vivisection of the Rich.

Because in the foregoing instances HUMAN VIVISECTION seems to select for its victims the new-born babe, the deserted or outcast mother, the friendless, the ignorant, the poor, per-

haps some reader may fancy that at least no danger of this nature can ever threaten his own loved ones. It may be that he says: "Let Science work her will on these lower orders of Humanity; we, at least, are secure, guarded by social position, protected by wealth."

If so, one forgets History. Once the foundations of morality are undermined concerning the sacredness of human life, and there is safety for no one. Did Nihilism spare the Czar? Did Anarchy respect an Empress? If we may trust the warnings of those men who should know the truth, the lust for experimentation in certain directions long since overleapt the gates of the hospital, and to-day finds victims elsewhere than among the poor.

Dr. J. Burney Yeo, a leading physician of London, writing in the *Nineteenth Century* for December, 1895, refers to the charge that

"surgical operations are now constantly performed, *not for the advantage of the patients, but for the pecuniary benefit of the operators*. This is really a very serious charge, and, I deeply grieve to think, one not altogether unfounded."

MEDICAL REPRINTS in its issue of May 16, 1893, says:

"Professors Leon Le Fort, Verneuil, Duplay and Tillaux of Paris, have been asked by a public journal for their opinion on the operative mania said to be prevalent at present. . . . Prof. Le Fort, in a long letter, protested against the custom among young French surgeons, in order to bring their names before the public, to seek out some operation unknown in France, and then seek out a victim on whom they can perform it. Prof. Verneuil protests against *the abuse of operations, and especially of gynæcological operations* (those performed on women.) He deplores the *prurigo scandi*,—"the itch for cutting,"—with which so many French surgeons are attacked."

Dr. J. Russell Reynolds, F.R.S., Fellow of the Royal College of Physicians, and editor of a "System of Medicine" published both in England and America, made equally grave charges in an address before a medical society, reported in the *British Medical Journal*, Oct. 15, 1881.

"There is 'meddling and muddling' of a most disreputable sort. . . . Physicians have coined names for trifling maladies,—if they have not invented them,—and have set fashions of disease. They have

treated,—or maltreated—their patients . . . sometimes for years, and when, by some accident, the patient has been removed from their care, she has become quite well!”

It is evident that in these terrible charges, they are *not* pauper patients, who have been “maltreated for years.”

Is there any Connection between Animal Vivisection and these Experiments?

Dr. Edward Berdoo, member of the Royal College of Surgeons, and a well-known London practitioner, recently wrote to the editor of the *London Chronicle* as follows:

Sir: The community at large is deeply indebted to you for your bold and outspoken protest against the Vivisection of Human Beings, especially in connection with hospitals for women. These things have been exposed and protested against by the older school of practitioners for many years past. In the *British Medical Journal* of May 27, 1887, Dr. C. H. Stratz is quoted with reference to his severe strictures on “The Operative Madness” (*Furor Operativus*.) “It is astonishing,” he says, “to read on what slight excuse a difficult and dangerous operation was performed.” In the same journal, Jan. 5, 1878, there is a report of a very terrible operation, which seems to have caused the death of several patients. A great physician present asked: “*Why was it done?*” . . . The fact is, Sir, the rage for mangling animals in the cause of physiological science has developed this operative madness against which your correspondent protests. *It is the young vivisectioning school which is at the bottom of the mischief, and it must be checked by some such means as those you suggest, or our hospitals,—as you say,—will be turned into butchers’ shops.*”

The foregoing record of Human Vivisections is by no means complete, but the few instances brought forward afford fair examples of the practice which, within the last few years, has been introduced from the Age of Paganism into the civilized world. By the great majority of those who compose the Medical profession in the United States, we believe that such experiments as these will be unhesitatingly condemned. But that condemnation will not be universal. No physician would venture to make experiments on children, such as those recorded in certain medical journals, unless he were absolutely sure that among an influential class of his associates, there would be tacit approval.

The practice of Human experimentation suggests questions of serious concern to every one.

What is the connection between animal vivisection,—carried on as now in America, without legal supervision or restraint,—and the scientific use of women and children as “material” for experiments? Do they stand in the relation of cause and effect? Must the “fury of research” in the pathologist invariably direct him from the animal laboratory to the ward of the hospital,—the bedside of the young mother, the cradle of the new-born infant, the crib of the dying child?

What means this strange absence of all condemnation by scientific periodicals and scientific societies? The leading medical journals of America have been untiring in their opposition to the slightest check or supervision upon the torments of vivisectioned animals. *Why has no word been uttered by them against scientific murder?* Has it indeed become “a pardonable crime”?

What is your opinion regarding the experiments here reported? Do you approve of child-sacrifice, if only it be done in the “interests of Science?” Or should the use of infants; of children for all such horrible experiments as those of Fitch, of Wentworth, of Ringer, of Gailleton, of Menge, of Epstein, of Schreiber, of Schimmelsbusch, of Jansen and others, be made a crime in every American State?

Upon the morality of these experiments and upon the spirit which underlies them; upon the question whether they should be forbidden or encouraged,—THE AMERICAN HUMANE ASSOCIATION invites a personal expression of opinion from all to whom this pamphlet shall come.

Is This the Pathway to Human Vivisection?

Concerning Animal Vivisection, four different opinions may be held. We may regard it as morally wrong under all circumstances; as allowable only when there is no infliction of pain; as permissible where some definitely useful result is sure to be attained; and finally, as perfectly justifiable and right under all circumstances, irrespective of the torment given or the end in view,—so long as performed with a scientific purpose. In other words, Science or the attainment of a scientific fact is supreme, *and justifies conduct otherwise infamous and cruel.*

In the report on "Vivisection in America" made by the AMERICAN HUMANE ASSOCIATION in 1895, there appears a statement of this phase of opinion to which signatures of men holding high positions were attached. It reads in part, as follows:

"VIVISECTION, or experimentation upon living creatures, must be looked at simply as a method of studying the phenomena of Life. *With it morality has nothing to do.* It should be subject neither to criticism, supervision, nor restrictions of any kind. It may be used *to any extent desired by any experimenter* (no matter what degree of extreme or prolonged pain it may involve) for demonstration before students of the statements contained in their text-books, as an aid to memory; for confirmation of theories; for original research; or for any conceivable purpose of investigation into vital phenomena. We consider that sentiment has no place in the physiological laboratory; that animals have there no "rights" which Man is called upon to notice or respect; that Science cannot be "cruel" when her sole purpose is to investigate or demonstrate.

And finally, while we claim many discoveries of value in the treatment of human ailments to have been due to experiments upon animals, yet even these we regard as of secondary importance to *the freedom of unlimited research, and the independence of Science from all restrictions or restraints.*" . . .

Is not this reasoning the very pathway to Human Vivisection?

Science, then, is to be free "from all restrictions and restraints"?

Of all those scientific experimenters, to whose human vivisections this pamphlet refers, was there one who did not begin by acceptance of this creed?

HUMANE LITERATURE.

THE AMERICAN HUMANE ASSOCIATION was organized in 1877, for the purpose of promoting unity and concert of action among the American societies, having for their object the prevention of Cruelty to children and animals. For nearly twenty-two years it has endeavored to carry out this purpose, principally through deliberative conventions, held annually in various cities throughout the Union, and in Canada. At the last meeting of the Association in Washington, D. C., it was decided somewhat to enlarge its field of activity, and to make the Association more of an Educational force in awakening public sentiment to the need of various reforms.

The principal methods through which the AMERICAN HUMANE ASSOCIATION will aim to accomplish this purpose is by the systematic distribution of Humane Literature. So far as funds permit, it proposes to promulgate the ideals of humane conduct in every direction where necessity exists. Among the subjects regarding which it would seek more thoroughly to arouse public sentiment are the abuses connected with the treatment of domestic animals; the transportation of cattle; their slaughter for food; the extermination of birds for the demands of fashion; the abuses of vivisection when carried on, as now, without State supervision or control; the cruelties pertaining to child-life, and above all, the great and growing abomination of HUMAN VIVISECTION, in the subjection of children to scientific experimentation as described in the present pamphlet.

The extent to which this work can be carried out will depend upon the assistance received. All interested are urgently solicited to contribute towards this object. Every dollar so contributed will be devoted exclusively to the publication and dissemination of Humane Literature. Should subscribers desire their contributions to be especially devoted to any one of the above lines of this humanitarian work, their preferences will be observed.

FRANCIS H. ROWLEY, D.D.,

Treas. Humane Literature Committee,

No. 163 Winter street,

Fall River, Mass.

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